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Printed Books and of the Semitic and Jewish MSS.

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MARY FRERE HEBREW LIBRARY

. AT .

GIRTON COLLEGE, CAMBRIDGE,

. BY .

HERBERT LOEWE, M.A.
Some time Director of Oriental Studies at St. Catherine's College, Cambridge.

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PREFACE.

THE various collegiate libraries in Cambridge contain many valuable manuscripts and books that are unknown to the majority of Orientalists, more especially to foreign scholars. In particular is this the case with students of Hebraica and Judaica, for in the sixteenth and seventeenth centuries scarcely a Hebrew book appeared that was not purchased by the college librarians. Not only are these books almost unknown, but foreign scholars who visit England and make a half day's excursion to Cambridge too often find their journey in vain, because the favourite period that they select is when the Long Vacation Term has come to an end.

College catalogues of course exist, but separate lists of Hebraica and Orientalia are necessary, even if the present catalogues are not out of print.

It was therefore my intention to publish a series of pamphlets, one for each college, giving details and furnishing a catalogue of the contents of the shelves, and in this work I had made some progress, but had met with no little difficulty in selection. My idea at first was, in the case of books to give the briefest possible note, with a reference to Steinschneider or the British Museum Catalogue, and in the case of MSS. to follow the plan of Dr. Hirschfeld in the Jews' College Catalogue. But the difficulty that presented itself was with printed books; what limit of time or subject should I set myself? On the one hand a catalogue to be of use must be complete, no one can oresee the needs of others. For example, under Judaica I should

certainly include Polemics and Sermons of the Carolean period, as illustrating public opinion at the time of the return of the Jews. On the other hand, it would be manifestly absurd to mention the innumerable Hebrew Grammars that are antiquated but not antique—it was not easy to come to a decision.

I was working at St. Catherine's Library and had nearly finished my task when Miss Frere's munificent bequest reached Girton, and the present catalogue of that collection, which it has given me great pleasure to make, was free from the above-mentioned difficulties of my former task.

In the case of a bequest, which inevitably contains books of different values, no discrimination in a catalogue is possible. When dealing with the "Mary Frere Hebrew Library," which embodies the labours of piety and patient collection, there was almost invariably some personal or other touch that invested every volume with interest.

Miss Frere loved her books and gathered them for a specific purpose, to form the nucleus of a library to be a help and inspiration for students who wanted to gain a true knowledge of Holy Writ.

It is no exaggeration to say that the Samaritan volumes will be invaluable to those who wish to study the customs of the "foolish people that live in Shechem." In particular the Historical Manuscripts will be found to be important, and I lay great stress on the notes and jottings in Miss Frere's own hand, all of which I have most carefully preserved, giving exact details of the history of each book and its acquisition. Among these are some touching on the Book of Joshua controversy, for Miss Frere was in Nablus at the time when that discussion took place and but a short while after the texts were copied for Dr. Gaster. I refer inter alia to MSS. 15, 16 and 41.

Miss Frere hoped that this collection would stimulate a desire among Girton students to learn Hebrew, and in order to facilitate this

wish I have given very full explanations of the beautifully illuminated Kethubboth which hang in frames on the walls of the Library, particulars useless to the scholar, but perhaps not entirely devoid of helpfulness to the beginner.

My own part has been prompted by a desire to share, in a small way, in the מצוה and moreover to perpetuate the memory of a saintly lady who devoted her life to good works.

Unfortunately, at the outset I moved to Oxford and have only been able to spare three or four afternoons to visit Girton, and to this reason the evidences of haste in my work are due.

Then War broke out, and while these pages are passing through the press my Regiment has been ordered to India. As far as I was personally concerned prudence would have urged me to postpone publication until my return. But I feared lest this hand list might share the fate of its two still-born brothers, one being a hand list of the University Library MSS. and the other of the Aldis Wright Collection in Trinity; both of these have passed the limits laid down by Horace for decent obscurity in the desk. Moreover, by the terms of the bequest a catalogue was to be not only made but printed as soon as possible. Here Miss Frere's sister kindly came to my aid, and consented to see these pages through the press. To her, as to Miss Cochran and Miss Scott, the past and present Librarians of Girton, whose kindness has laid me under many a debt, I offer my best thanks.

November, 1915. HERBERT LOEWE.

MARY FRERE

1882

BIOGRAPHICAL NOTICE

TO the Catalogue of the Hebrew Library bequeathed by my sister Mary Frere to Girton College, which has been drawn up and annotated by Mr. Herbert Loewe with so much ability and scholarship, it seems fitting that some few words should be added regarding the personality of the collector of these books, and the circumstances under which they, in particular the Samaritan portion, were acquired.

I gladly accede therefore to the request made to me by the Librarian of the College, to furnish such notes regarding one whose rare inspiring qualities reached beyond her own family to very many with whom she came in contact, and who by her present bequest may hearten generations of other women to like ideals.

Mary Eliza Isabella Frere was the eldest child of the Rt. Hon. Sir Bartle Frere and Catherine his wife, second daughter of Lt. Gen. the Rt. Hon. Sir George Arthur.

She was born, 11th August, 1845, at Bitton Rectory in Gloucestershire, her father's old home and at that time the house of his widowed mother. Our parents had returned to England shortly after their marriage, which took place in Bombay where Sir George Arthur was then Governor, and my father was on his first leave of absence after ten years' work in the East India Company's Service, during which he had clearly shown those qualities which distinguished his future career.

From her earliest childhood May, as she was always called, gave promise of that originality of mind, that eager intellect and graceful fancy which marked her through life. In the schoolroom she learnt easily and worked hard, but probably owed more knowledge to her

passion for miscellaneous reading than to the orthodox syllabus. She was a devourer of books and had collected quite a good library of her own in her early teens—physical exercise and outdoor pursuits I think never greatly appealed to her, but she was a fearless rider and an excellent whip. With an innate love of beauty and possessed of remarkably skilful hands, she drew and worked well and might have gone far in either line, but from the first, and to the last, her love of literature outweighed all other personal pleasures.

At eighteen May went out with her mother to India for three years, her father being then Governor of Bombay, and while there wrote for children the book of Hindoo Fairy Tales "Old Deccan Days" by which her literary gift is best known.*

These stories were told to her in mingled Hindustani and broken English by her Ayah, Anna Liberata de Souza a native Goanese Christian, to lighten the tedium of a severe attack of opthalmia. Anna had been accustomed as a child to hear them from her grandmother, to whom they had descended from generations of Hindu "Grannies," and she would shut her eyes and, evidently carrying her mind back to her own childhood, would repeat the stories as she sat on the floor.

Transcribed by Mary Frere, they retain in excellent and simple English the form and spirit of the native original, and while possessing a singular attraction for children of all ages, the work, at that time a new departure in Indian folk lore literature, has always ranked high with authorities on the subject.

A year after the publication of "Old Deccan Days" she wrote a little play after the Elizabethan manner, "Love's Triumph." Published anonymously by Pickering, it met with a good deal of favourable criticism, but though she wrote much poetry after, she was too fastidious a critic of her own work to publish more books.

* "Old Deccan Days or Hindoo Fairy Legends current in Southern India," collected from oral tradition by Mary Frere, with an introduction and notes by Sir Bartle Frere. The illustrations by C. F. Frere. John Murray, Albemarle Street.

In those youthful days my sister took great delight in art and poetry, especially in the drama, and many old friends of early days can remember her remarkable rendering on the amateur stage of Shakespeare's heroines of tragedy, notably Katherine of Aragon and Constance.

But her active mind ranged over a wide field of interests, to which the circumstances of her life gave her access—public affairs —literature—art—travel, the last a great enjoyment to the end.

With her great personal charm she was able during her mother's enforced absence in England for some months, to do the honours of Government House in Bombay with a tact and power singular in so young a girl. This was greatly owing to a very human interest in her fellow creatures, which took no narrow view of life and of its possibilities under all sorts of conditions, and she enjoyed the opportunities of meeting Native ladies in their Zenanas and Missionary workers at their Stations, as much as "Society" in its more usually accepted sense.

Long after, during her father's administration in South Africa, the same instincts stood her in good stead. In many a Dutch and English Farm-house and Parsonage in Cape Colony is still remembered her warm interest in all the details of rural life there—in the beauty of the country, its flowers and wild life—in Native Folk Lore and in the customs and traditions, even then fast vanishing, of the various peoples of South Africa.

In later years, after our return to England, the love of study, and particularly of Scripture study, gradually superseded all other inclinations, and the desire to read the Old Testament in the original led her to give much of her time to learning Hebrew.

Regarding that wonderful language, its depth of meaning and its immense power of expression—she formed gradually some theories which circumstances, chiefly the handicap of delicate health, prevented her following out to any completeness, but at which to her last hour she worked with unremitting energy.

It may be possible some day perhaps to make public some of her notes on this and kindred subjects, or at least some of the treasures of thought that she gathered from the study of the Bible—but it is enough here to say, that while constant study led her to go more and more deeply into the sources of the Scriptures and to explore their hidden depths of meaning, she had not the slightest sympathy with the destructive tendency of so much of the Higher Criticism of the present day.

At this time she added to a library she had been collecting all her life most of those books which now form the Hebrew Library bequest to Girton College.

The Samaritan M.SS. were amongst her last acquisitions and their purchase came about in the following manner.

At the end of 1906 while living at Cambridge, an invitation from Mrs. Theodore Bent to accompany her to Jerusalem led to a stay in Palestine for a year and a half, with a four months interval spent in Egypt, and great was the delight to her of being in that Land so dear from its hallowed associations, so deeply interesting from every point of view.

In March, 1908, I joined her at Cairo, and three weeks later we left for Northern Palestine. My sister had not yet visited that part of the country and was most anxious to do so. We landed at Beyrout and after three weeks' very interesting journey via Baalbek, Damascus and Tiberias, reached Nazareth, where we spent Sunday, May 10th. After a two day's ride from there across the plain of Esdraelon, by Jenin, Dothan and Samaria, we arrived by rough and stony mountain paths on May 12th at Nablus, the Roman Neapolis, the ancient Hebrew Shechem, and scene of some of the most striking events of Bible History.

Here under the shadow of Mt. Gerizim, Abraham raised his first Altar in the Promised Land, to the God by faith in whose Call he had left his home in Chaldea. Close to the same spot lies the well of Sychar

where the Divine descendant of Abraham taught to a woman of Samaritan race the essential of religion: "God is a Spirit, and they who worship Him must worship Him in spirit and in truth."

The descendants of that Samaritan race, now a tiny dwindling sect, still inhabit Nablus, still all their lives centre round the small Synagogue reached by labyrinthine ways through its dark and tortuous streets—still they carry out the Ritual of the Law and still they sacrifice the Passover on Gerizim where once stood the Temple of their worship.

My sister, who greatly desired to see something of this wonderful survival from Old Testament days, was most anxious to visit Nablus, and having arrived, to stay on longer than at first planned. It was, however, owing to the illness—congestion of the lungs—which overtook her there, that we ended by spending three months in one of the most beautiful and, from association with both the Old and New Testaments, most deeply interesting spots in Palestine.

Approached, as we approached it, from the west, the Vale of Shechem is most attractive. Between the stately crags and steep slopes of Ebal and Gerizim lies a lovely, green valley narrowing as it slopes upwards to its eastern end, to form the natural theatre whence Joshua proclaimed the Law to the assembled tribes. Fertilized by the abundant springs of Gerizim the Mount of Blessing, it is full of gardens and orchards, and masses of trees refresh the sight, concealing from the lower end of the valley the considerable town which crowns the narrower extremity—while a few scattered white houses add picturesqueness to the landscape.

Here we intended to spend but a few days, and our first visit was to the Samaritan Synagogue, where some very ancient Scrolls of the Law are preserved, and are shown to visitors in magnificent wrappings of velvet and brocade.

The most ancient of all, declared by the Samaritans to be in the actual handwriting of Abishua, the great grandson of Aaron, is said to be shown only as the greatest favour to very exceptional visitors, but at the instance of our Dragoman and for a small consideration its wrapper of splendid Venetian brocade was removed, and the outer case of chased silver shown to us by the High Priest.

It was our first acquaintance with that dignitary, whose stately figure in picturesque oriental robes became afterwards a familiar object on the steps or in the court of our hotel.

The 190 men of the small community of Samaritans now living at Nablus are almost all priests. These may only marry in the priestly families and they do no secular work—hence the scope of their energies is considerably narrowed.

Besides the treasured Scrolls of the Law in the Synagogue they possess various MSS. of different dates, many of which, chiefly in curious old leather bindings, were brought for us to see later—some belonged to the High Priest, and others to various of his relations.

Since the value of these books was first discovered by scholars, the Samaritans have parted with a good many—some finding their way to the great libraries of Europe and America and others to private collections. They have also found it profitable to sell copies of their books, and most of the younger priests occupy themselves in this manner, some well, some ill, according to the education and the patience of the scribe.

There is not a little jealousy among them as to the disposal of their books. Everyone who has a book to sell making a great mystery of its possession, bringing it with great secrecy, sometimes waylaying the hoped for customer on the road—or sending a message through a third party.

It seemed to be always essential that none of their relations should know of these negotiations, and each tried to run down the other's wares—nevertheless we could not but fear that they were in collusion with each other and about to share the profits.

It was explained to us by Izhak, the second priest, that his own father having been High Priest, and dying when he was himself too young to assume the office, his elder cousin Jacob ben Aaron was appointed to it and had according to Izhak thereby got possession of a library which Izhak considered to have been his father's private property, of which he should himself have been the legal owner. Jacob ben Aaron on the contrary considered that the library was attached to the High Priesthood, but neither seemed to admit that the community as a whole had anything to say to it. The situation was, to say the least, complicated, and left the way open to plenty of intrigue.

Through the Rev. Sidney Webb the resident C. M. S. Missionary and Dr. Gaskoin Wright of the C. M. S. Hospital, who were both familiar with Arabic, my sister was able to acquire several of these MS. books of more or less value and interest, and later when our friend Dr. Paul Kahle, lately Pastor of the German Church in Cairo, and about to take up the Professorship of Philology at the University of Halle, came to Nablus for several days, she was able to secure some other MSS. of whose genuineness Dr. Kahle, a distinguished Oriental scholar, felt certain.

The High Priest has marked with his seal all bought from himself, in token that they are not fakes but either originals or certified genuine copies.

It was a great disappointment to my sister that, falling ill at Nablus, she was confined to her room nearly all the time we spent there, but with her usual energy she seized every possible opportunity of learning all she could both about place and people.

At length we were able to undertake the journey home, and one morning early in August we looked our last on Nablus and started on the long drive down to Jaffa, amid the farewells of our friends there, including a small crowd of Samaritans, who with their High Priest had assembled to wish us God speed.

There was some anxiety as to whether we should succeed in taking the books with us, Turkish regulations at the time being

rather strict as to anything in the nature of an antiquity being allowed to leave the country—but just then the Revolution took place at Constantinople and with the proclamation of the new Constitution which occurred during our few day's stay at Jaffa, all such rules were suspended and no objection made to our box of books.

Thus the Samaritan MSS. were added to the collection of books bearing on Hebrew study, which at my sister's desire was offered to and accepted by Girton College on her death three years later, 26th March, 1911.

That this Hebrew Library might encourage others to study the Bible, and especially the Old Testament, in the original, and might thus tend to the glory of Him to Whose praise she desired to devote all the powers of her mind, was the object with which Mary Frere formed it and bequeathed it.

May He bless it to that end.

GEORGINA FRERE.

1916.

CONSPECTUS OF MANUSCRIPTS.

The manuscripts are here grouped according to subject, but Miss Frere's own numbers and order have been retained, as in the body of the Catalogue.

Biblical Manuscripts.

	No of MS.
Roll of the Pentateuch	1
Small Pentateuch, volume	2
Genesis, ,, ...	4
Genesis, i.-iii., ,, ...	5
Genesis, ,, ...	3
Exodus, ,, ...	6
Leviticus, ,, ...	7
Numbers, ,, ...	9
Deuteronomy, ,, ...	10

Targum.

Genesis	17
Leviticus	8
Deuteronomy	11

Liturgy.

Passover	24
,, ...	27
מקוחה	21
,, ...	23
,, ...	33
Tabernacles	28
Atonement	26
,, ...	32

Occasional Prayers 31
,, ,, ... 30
,, ,, ... 29
Qatef ,, ... 34
Marqah ,, ... 25

HISTORY.

Molad 19
Book of Joshua, etc. 15
,, ,, ... 41
,, ,, ... 16
History and Chronicle 18
,, ,, ... 36

ALMANAC AND CHRONOLOGY.

Arabic Almanac 39
,, ,, ... 40
Arabic and Samaritan Almanac 35
,, ,, ,, ,, ... 37
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MISCELLANEOUS.

Kitab at-Tabbakh 13
,, ,, ... 22
Kitab al-Khilaf 14
Kitab al-Kafi 12
Kitab ad-Dalail 20
"Mount Gerizim the One True Sanctuary" 42
"The Samaritan Pentateuch" 43
"The History and Religion of the Samaritans" ... 44
"The Messianic Hope" 45
Model of the Scroll of Nablus 48
Copy of design on Scroll of Nablus 47
Samaritan Marriage Deed 46
Jewish ,, ,, ... 49
,, ,, ,, ... 50

CATALOGUE.

1. Roll of The Pentateuch, Hebrew in Samaritan characters, size 964 x 16 inches, modern, bought from two sons of Iṣḥāq in 1908. The Ta'rikh begins at Deuteronomy x. 8: "I, Amram son of Isaac? the son of Amram, the son of Salama the priest, the Levite, have written this Holy Law in the year three and twenty and three hundred and a thousand of the dominion of the sons of Ishmael (i.e., 1323 of the Hijra, corresponding to A.D. 1905)."

2. Small Pentateuch in volume form, Hebrew in Samaritan Characters, size $5\frac{1}{4}$ x 4 inches, ff. 182, 3 blanks at end, paper, colophon at end of Deuteronomy, also Arabic notes after the separate Books, e.g., f. 42b, 81b, 107a, 146b. Occasionally the writing is ornamentally arranged, e.g., ff. 71b, 72a. The Ta'rikh begins on f. 147 b: *"Ab Hisda son of Jacob, son of Aaron the priest, (I) have written this Holy Law for myself (literally 'for my name') and for my brother 'Uzzi, and it was in the year 1321 of the dominion of the sons of Ishmael" (1903?). Owner's mark on f. 181 b, Ab Hisda the priest.

   This MS. was bought at Nablus in 1908, from the High Priest. It was then said to have been copied by Jacob b. Aaron the High Priest and his son Abu Hassan.*

*"Every Samaritan man posseses two names, one of which is generally composed of names taken from the Pentateuch, especially from its heroes, while the other is drawn from the common Arabic nomenclature for persons." Montgomery "The Samaritans" p. 27:

3. GENESIS in volume form, Hebrew in Samaritan characters, size 8 x 6 inches, ff. 110, paper, about 200 years old; bought from Nagi at Nablus, 29th of July, 1908. The script is by various hands. Probably this manuscript formed one set together with Nos. 6, 7, 9, and 10, although written by various hands, and at different dates.

4. GENESIS in volume form, Hebrew in Samaritan characters, size $8\frac{1}{4}$ x $5\frac{1}{2}$ inches, ff. 68, paper, modern, bought at Nablus, 1908. Folio 1a contains two alphabets and signature of Ab Hisda the son of Jacob the priest. Notes, etc., at end. Said to have been written by Abu Hassan, son of the High Priest, in 1905.

5. GENESIS, Chapters i.-iii., Hebrew in Samaritan characters, size $3\frac{3}{4}$ x 3 inches, ff. 26, and 5 blanks, paper, modern; bought from some Samaritan children at Nablus in 1908.

6. EXODUS in volume form, Hebrew in Samaritan characters, size $8\frac{1}{2}$ x $6\frac{1}{4}$ inches, ff. 70, paper, probably belonging to the same set as 3, 7, 9, 10; bought at Nablus on 14th May, 1908, from the Samaritan High Priest. Folio 1a contains stamp and signature of Jacob, son of Aaron the priest. Ornamental arrangement of writing on folio 28 b.

7. LEVITICUS, in volume form, Hebrew in Samaritan characters, size $8\frac{1}{4}$ x $6\frac{1}{4}$ inches, ff. 80, paper; bought of Nagi the Samaritan, at Nablus, July 1908. This MS. probably belonged to the same set as Nos. 3, 6, 9, and 10. Arabic colophon on f. 75 b. Written on the 6th of the month of Rabia' the latter, or the 1st of the month of Iyar, of the year 1191, (= May 7th, 1778) by a scribe of the family of Danafi.

8. LEVITICUS, Hebrew in Samaritan characters, with Arabic Targum in Arabic characters, in volume form, size 9 x $6\frac{1}{4}$ inches, ff. 77, paper, a modern copy said to have been trans-

cribed by the High Priest and his son for Miss Frere in June, 1908, from the old scroll of Ithamar, the Arabic being from a copy 200 years old. The texts are arranged in parallel columns. At end, signature and stamp of Jacob, son of Aaron, the priest.

9. NUMBERS, in volume form, Hebrew in Samaritan characters, size 8¼ x 6 inches, ff. 88, paper, bought from High Priest at Nablus in 1908. This MS. probably belongs to the same set as Nos. 3, 6, 7 and 10. F. 1a contains various Arabic and Samaritan notes; signature and stamp of Aaron, the priest at Shechem. The Tárikh begins on f. 22b. at Numbers viii. 5, and runs thus:—"I, Ṭabia, the son of Isaac, the son of Abraham, the son of Isaac, the son of Ṣadaqa, the son of הצבי,(?) the priest, the Levite, have written this Holy Law in the year one and two hundred and a thousand of the dominion of Ishmael, (=A.D. 1788)...."

10. DEUTERONOMY, in volume form, Hebrew in Samaritan characters, size 8¼ x 6 inches, ff. 71, paper, about two centuries old, bought of the Samaritan Nagi at Nablus on 29th July 1908. This MS. probably belongs to the same set as Nos. 3, 6, 7 and 9. Folio 1a contains various Arabic notes. The Tárikh begins on f. 1 b, at the first verse of the Book and runs thus:—"I, Abraham, the son of Ishmael, the son of Abraham . . . the son of Jacob, of the children of Meribo(n), have written this Holy Law for my son Ishmael the son of Abraham the Meribite, may God preserve him, in the year fifty one and one hundred and one thousand of the dominion of Ishmael..." (=A.D. 1738,). Folio 65 a. contains a Samaritan colophon "The completion of this Holy Law from 'In the beginning' unto 'if thou goest forth in a camp against thy enemies' was by the hand of the servant (of God) Abraham the son of Ishmael Ham-Merhivi, may God have mercy on him, Amen. Amen . . . I have finished it, I, the servant of

the poor, the needy . . . (for) Salama the son of Ab Ṣaḥwata, the son of Joseph, the son of Ab Ṣaḥwata . . . of the inhabitants of Shechem. May God pardon him . . . " Various Arabic notes, etc.

11. Deuteronomy, Hebrew in Samaritan characters, with Arabic Targum in Arabic characters, in volume form (see No. 8, of which it is a part.) Ff. 89.

12. Kitab al-Kafi, Arabic and Samaritan (composed by Yusuf ibn Salama in 1041) size $9\frac{1}{4}$ x $7\frac{1}{4}$ inches, pp. 190, paper, modern copy, bought by Dr. Kahle for Miss Frere from the Samaritan High Priest at Nablus in July, 1908.

13. Kitab at-Tabbakh, Arabic, composed by Abu'l Hassan of Tyre in the eleventh century, (see number 22), size $8\frac{1}{2}$ x $6\frac{1}{2}$ inches, pp. 290, paper, modern copy, purchased for Miss Frere by Dr. Kahle from Isaac the Samaritan at Nablus in 1908. The colophon is on f. 290a. The MS. was completed in 1326 of the Hijra (=A.D. 1908). The book deals largely with Shechita (method of killing animals) and with the differences between Jews and Samaritans.

14. The second part of Kitab al-Khilaf ?; composed by Munajja ibn Ṣadaqa in the twelfth century, on the differences between the Jews and Samaritans, size $8\frac{1}{2}$ by $6\frac{1}{2}$, pp. 257, paper, modern copy, bought by Dr. Kahle for Miss Frere at Nablus from Isaac the Samaritan on the 26th of July, 1908.

15. Historical Matter (Book of Joshua), etc., Arabic and Samaritan, size $8\frac{3}{4}$ x $6\frac{1}{2}$ inches, ff. 54, paper, bought at Nablus from the Samaritan High Priest in 1908. Folio 1a, bears the following note in Hebrew, (Samaritan characters):—"Book of Joshua, Arabic, Jacob, son of Aaron the Priest." Folio 1a contains, in two columns, an Arabic and Samaritan chronicle. The first line corresponds to p. 420 of Neubauer's Chronique Samaritaine. See Journal Asiatique, December, 1869, p. 420, beginning at the words: "The series of doctors

ceased in the year 1003 of the Hijra. After them there were the priests." The Chronicle does not correspond exactly either with Neubauer, Adler or Abu'l Fatḥ. Folio 3b begins, "This is the account how Moses, the prophet, on whom be peace, sent Joshua, and the ten men, whom he sent to spy out the land, and they returned to him after forty days in peace, and when he sent them . . ." Henceforward the language is Arabic only. This Chronicle seems to be a variant of the text of Juynboll.

The envelope of the manuscript contains various notes in Miss Frere's hand-writing:—"N.B. The Joshua mentioned as number 26 in Mr. Barton's list is said to contain 150 pages. This copy has 108 pages." It is apparently a copy of the original which was copied for Dr. Gaster. This MS. is about 50 years old.

16. Samaritan Book of Joshua, Hebrew in Samaritan characters, size 8 x $5\frac{1}{4}$ inches, pp. 96 and 3 blanks, paper, modern. Bought at Nablus in 1908, five chapters are said to be wanting. Folio 1b begins, "This is the Sefer hay-Yamim in which there are found the Chronicles from the time of the coming of Joshua the Son of Nun to the land of Canaan until this day."

The last section begins thus, "I Abisa' the son of Pinḥas the son of El'azar, the son of Aaron the priest, . . . have written this Holy Book at the door of the Tent of Meeting on Mount Gerizim, the House of God, in the thirteenth year of the settlement of the children of Israel in the land of Canaan . . . " The colophon states:—"I have written this book of Joshua the son of Nun . . . Amram, the son of Isaac, the son of Amram, the son of Salama, the son of Ṭabia, the priest, the Levite . . . at Shechem." The date is given in Arabic as the ninth of Muharam, in the year 1315 (A.H.) = 11th June, 1897. See No. 41.

17. TARGUM to Genesis, in Samaritan characters, said to be by "Zadok," size 7 x 4½ inches, ff. 163 (4 blanks), paper, modern. Bought from two sons of Isaac at Nablus in May, 1908. Colophon on f. 159a, gives the date as 1322 (A.H.) (=1904 A.D.) and the scribe's name as Ṭabia, the son of Pinḥas, son of Isaac, the son of Salama.

18. ARABIC CHRONICLE and other matter, size 9 by 7 inches, pp. 709, paper, modern. Bought in Nablus in 1908. This Chronicle is said to be the "Four Histories" of Abu'l Fatḥ, but it does not correspond exactly with Wilmar's text. Page 1 begins "An account of the death of our lord, the Mighty Prophet, Moses the son of Amram, upon whom be the noblest peace." The History then begins at the year 2394. Page 671 contains the Tolida, Arabic and Samaritan in parallel columns. This, together with other matter, continues to p. 706.

Page 707 contains the Samaritan Creed in Arabic and Samaritan, headed thus, "The Creeds of the Samaritans are as follows:" Then follow the thirteen Articles of Faith of Maimonides.

Articles 1 and 2 correspond exactly with the same articles of Maimonides. The language is Hebrew in Samaritan character. Article 3 has the variant בנה for בנך.

Articles 4 and 5 correspond exactly with Maimonides.

Article 6 substitutes "Moses" for "the Prophets."

Articles 7, 8 and 9 are substantially the same as in the Jewish recension.

Article 10 omits the quotation at the end.

Article 11 runs thus: "I believe with a perfect faith that Mount Gerizim, the House of God, is the chosen place."

Article 12 corresponds to article 11 of Maimonides.

Article 13 corresponds to article 12, but is differently worded. "I believe with a perfect faith in the coming of Tahaba (Arabic Taeb)."

Article 14 corresponds to article 13 of Maimonides.

The last leaf contains a poetic hymn.

19. Sefer ham-Molad, Hebrew and Samaritan in Samaritan characters, "The Birth of Moses and his story." By Amram, the son of Isaac, son of Amram, son of Salama, son of Ṭabia the priest, the Levite, (but probably he is the scribe not the author.) Size 7½ x 5 inches., pp. 147, paper, modern. Bought of two sons of Isaac at Nablus, 1908. Colophon on p. 144 gives the title and the date the 13th of the month of Jumada, the year 1315 (A.H.) = Sept. 1897.

20. Kitab ad-dalail fi 'ilm ad-din, (Arabic), by Pinḥas, called Khadra, son of Isaac, son of Salama, son of Ghazzal (Ṭabia). Size 8¾ x 6 inches, ff. 324, paper, modern, bought from two sons of Isaac at Nablus in 1908. Colophon gives title and mentions the scribe's name as Ghazzal, son of Khadra, called Pinḥas, and the date of the completion as the month of Rejeb of the year 1321 (= A.D. 1903.)

21. Liturgy, Samaritan, for the Sabbaths of the Pentecost series, size 8¼ by 6¼ inches, ff. 95, 2 blanks, paper, modern. Bought from two sons of Isaac at Nablus, May, 1908.

22. Kitab at-Tabbakh (Book of the Cook), Arabic, composed by Abu'l Hassan of Tyre in the eleventh century, size 9 by 6½ inches, ff. 152 (2 blanks), paper, modern, bought from two sons of Isaac at Nablus, May, 1908. (see No. 13.)

23. Liturgy containing service for the Nights of מקרתה (Cowley, p. 335) and for the שבת הרבדים (Cowley p. 371) etc. Samaritan and Arabic, size 9¼ x 7¼ inches, ff. 178 and 1 blank, paper, modern, bought at Nablus, May, 1908.

24. Liturgy for the Night of סיעד חג המצות, Samaritan Rubric, size 8¼ by 5½ inches, pp. 164 and 3 blanks, paper, modern. Bought at Nablus, 1908.

25. Bate Marqah, Samaritan, size, 5¼ by 4 inches, ff. 17 and 5 bl. paper, modern, bought from High Priest at Nablus, 1908.

Owners name on f. 1a, Ab Ḥisda, son of Jacob. Said to be written by Abu'l Hassan, son of the High Priest.

26. Liturgy for Kippur, Samaritan with Arabic Rubric. Size 9 x 6½ inches, ff., 71 and 8 blanks, paper, modern, bought from two sons of Isaac, at Nablus, 1908.

27. Liturgy for Passover, Samaritan, with Arabic Rubric, size 8 x 6 inches, ff. 90 and 1 blank, paper, about a century old. Bought from Nagi at Nablus, 29th July, 1908.

28. Liturgy for Tabernacles, Samaritan with Arabic Rubric, size 8½ x 5½ inches, pp. 321 and 13 blanks, paper, modern. (1906 A.D.), bought from Samaritans at Nablus, 1908.

29. Fragment of Occasional Prayers for Ḥatana and Yelida, Samaritan with Arabic Rubric. Size 6½ by 4½ inches, ff. 10, paper, modern, bought at Nablus, 1908.

30. Liturgy, containing various services. Samaritan and Arabic Rubric, size 6¾ x 4¾ inches, ff. 201 and 2 blanks, modern, paper. Bought at Nablus from Nagi, 29th July 1908.

31. Liturgy containing various services, chiefly belonging to the series of מקרתה. Samaritan with Arabic Rubric. Size 5½ x 4¼ inches, ff. 121, 1 blank, paper, modern. Bought at the Samaritan Synagogue at Nablus, May, 1908. Colophon on last leaf gives name of scribe as Ṭabia son of Pinḥas.

32. Liturgy for Kippur, etc.. Samaritan with Arabic Rubric. Size 8½ x 6 inches, ff. 107. paper, about a century old. Bought from Ibrahim, one of the Samaritan priests at Nablus, 29th July, 1908. Colophon on 106 b, gives scribe's name as Amram, the son of Salama, the son of Ghazzal and the date of completion as 1246 A.H. (=1830 A.D.)

33. Liturgy containing the Maqraoth for the days of the week, etc. Samaritan and Arabic in Samaritan characters, in parallel columns. Size 8 x 6 inches, ff. 34 and 2 pages blank, paper, modern. Provenance not stated. Folio 2a contains the owner's name Ab Sakhwa, son of Sa'd. Said to

have been written by Jacob the son of Aaron, the High Priest.

34. Liturgy containing the first part of the Qatef, and other matter. Samaritan with Arabic Rubric. Size 8½ x 6 inches, ff. 54, paper. About 2 centuries old. Said to have been written by Murjan. Bought by Dr. Kahle for Miss Frere in Nablus, July, 1908.

35. Calendar and Astrological Work. Samaritan and Arabic. Said to be by Çalih ibn (Sarur ibn) Çadaqa, size 12½ x 9 inches, ff. 94, paper. About 150 years old. Bought from Isaac at Nablus, July 1908.

36. History and Chronicle. Arabic and Samaritan. Said to have been compiled by the late High Priest, Isaac, from the ancient Chronicles of the High Priests begun by El'azar the son of Amram in 1166 A.D. Size 17½ x 13 inches, ff. 12 paper, fairly modern. Bought from Isaac at Nablus, July, 1908. The last leaf contains an astrological chart.

37. Almanac and Jottings. Arabic and Samaritan. Size 6½ x 4 inches. ff. 16, paper. About 100 years old. Bought at Nablus, 1908.

38 The Samaritan Almanac, (מחישב), size 8½ x 6 inches, ff. 8, paper, about two centuries old. Bought at Nablus from the Samaritan High Priest in 1908. Colophon and illumination on last leaf.

39. Arabic Almanac, size 8¾ x 6½ inches, ff. 6, paper, modern. Bought at Nablus, 1908.

40. Arabic Almanac. Size 13 x 9 inches, ff. 28. Paper, about 100 years old. Bought at Nablus from the High Priest. Date not stated.

41. ספר הימים, Samaritan. History of the Samaritans from the time of Moses and Joshua. Size 7½ x 5 inches, pp. 174 and 2 blanks, paper, modern. The first page contains the following English notes by the author; "history of the

Samaritans from the time of Moses and Josua untill this days! the hyghpriest Jacob son of Aaron sichem the ten of March, 08" (*sic.*). This is followed by his signature in Samaritan characters. Page 1 begins, "This is the Sefer hay-Yamim, in which may be found the Chronicles from the time when Joshua the son of Nun came to the land of Canaan unto the present day. In the year 2794 of the creation of the world on the 1st of the twelfth month, Moses the Lord of the Prophets died . . ." Colophon on last page.

See No. 16. Bought from author at Nablus, 1908.

MISCELLANEOUS:

PRINTED PAMPHLETS.

The following four pamphlets are written or edited by Dr. W. E. Barton, D.D., of Illinois, U.S.A. who visited Nablus in 1902.

42. MOUNT GERIZIM THE ONE TRUE SANCTUARY, pamphlet by Jacob, son of Aaron, High Priest of the Samaritans, translated by Abdullah ben Kori, Professor, Pacific University, Forest Grove, Oregon, U.S.A. Edited by W. E. Barton.
43. "The Samaritan Pentateuch," by William E. Barton, D.D. Reprinted from Bibliotheca Sacra, Oct. 1903.
44. "The History and Religion of the Samaritans," by Jacob son of Aaron, High Priest of the Samaritans. Edited by W. E. Barton. Translated by Abdullah ben Kori.
45. "The Messianic Hope of the Samaritans," by Jacob son of Aaron, Samaritan High Priest, translated by Abdullah ben Kori. Edited by W. E. Barton."
46. SAMARITAN MARRIAGE DEED. Size 20½ x 15 inches. Paper. 1323 (A.H.) = 1905 A.D. Drawn up by Jacob son of Jacob the Priest. Bridegroom Ab Sakhwa (?)
47. COPY of the design on the Silver Case of the old Pentateuch at Nablus (Shechem) in the Samaritan Synagogue. Bought

from the High Priest, 14th May, 1908. Size 22½ by 19 inches. Paper. Reference should be made to the illustration on p. 286 of Montgomery's "The Samaritans," (which is in the Library, No. 200. 61. 1.) and also to p. 24 of the pamphlet "The Messianic Hope," (which is pamphlet No. 45).

Round the border are sixty columns, ('Amud) or divisions. Then the standards or positions of the various tribes are named in order. In the centre reading downwards, are the following emblems :

Staff of Aaron

Ark of testimony

The Cherubim
The Mercy Seat
The Tables of Testimony

Pot of Manna

Staff of Moses

"Guardians of the Holy Trust, Moses, Aaron, Eleazar, Pinhas, Abisa, Sisi, Bahqi, 'Uzzi . . . and in those days God concealed his dwelling" (cf. El-Tolidoth).

Altar of Incense

The Candlestick

Spoons
Bowls
Jars

The Table

Door of Tent of Meeting

The Laver

The Base thereof

Censer

Censer

Flesh Hooks

Knives

Two Rams' Horns

Two Trumpets

Brazen Altar

48. Small Model of the famous Scroll of the Law at Nablus. Bought from the High Priest on the 19th May, 1908.

49. Jewish Kethubbah or Marriage Deed, between David, son of Hezekiah Levi, deceased, and Una (?) daughter of Elija Serisi, deceased, at Pisa, on the Arno, Thursday the 6th of Tishri, 5503 A.M. = 1743 A.D. The bridegroom was unable to write and had to sign his name by proxy as is stated. The Deed is witnessed by Eliezer b. Jacob Supino, Mose de Raffael de Faro, Salvador Zafrana, Cancl. (Chancellor).

Size 28½ x 19 inches. Parchment. Illuminated.

50. Jewish Kethubbah or Marriage Deed, between Aaron son of Abraham Bocarra, and Donna Rachel, daughter of Abraham Ergas, deceased, of Livorno (Leghorn) on Wednesday, 15th of Adar, 5455 A.M. (=1695 A.D.) (It is curious that no reference is made to the proximity of Purim.) The bride was married from her brother's house.

Signatures: Aaron Bocarra (sposo) af^{mo} quanto sopra.
Jacob Jessurun Lopez (Witness)
Gershon Telke (?)
David Gaon Gabay (=Treasurer) de T(almud)
T(orah ?)

On the left hand side are four conditions, agreed to by Bride and Bridegroom, relative to the disposition of the property in the event of the death of either party without issue. The date and signatories are similar to those of the Marriage Deed. Registrado io vegliante (in ?) Libro de Ketubot (marriage deeds) segnado F. 136 no 1007 in Livorno. Moise Isreal Enriquez Cancl. da (St. Casa de corso de ?) Livorno. Parchment, size 30 x 22 inches.

The Deed is illuminated, the following subjects being depicted: The upper third of the Deed, above the border, has in its centre an idealised picture of Jerusalem with the verse "I will surely make Jerusalem the summit of my joy."

The city wall is inscribed "With wisdom he buildeth the house." The object of this emblem is to remind the bride and Bridegroom, in the "Summit of their joy," of the destruction of the Temple.

The surrounding pictures represent scenes out of Psalm cxxviii. Above the Temple is the text "Happy is he that feareth the Lord" with a picture of a parent taking a child to school. On the right is "If thou eat the fruit of thy hands," (picture of a man sowing). Below this is "Thy wife is like a fruitful vine," (picture of a wife and a vine). Below the Temple, "Thy sons like olive branches around thy table" (Father and Mother and three children round a table). On the left of the Temple, "Behold this is a man blessed" (picture of a man in prosperity). Above this, "And thou shalt see thy grandchildren," (picture of three generations).

The other emblems are the vine with a motto "The vine of the Lord of Hosts is the house of Israel" and two cocks, the symbol of fertility.

The decoration of the border has the following motives:— (a.) The signs of the Zodiac. (b.) The Twelve Tribes, to each of which, one of the signs is equated. (c.) Quotations from the Song of Songs and other parts of the Scriptures.

The top of the border beginning at the left contains seven sketches: (1.) Contains as a motto the end of Cant. vii. 3 with a picture of a field of wheat. (2.) The sign of the Twins and the banner of Zebulon ("Zebulon shall dwell by the harbour of the sea, and shall be for a haven of ships" Gen. xlix. 13). (3.) "And ye shall draw water in joy from the fountains of Salvation" Is. xii. 3. (4.) The sign of the Bull and the standard of Judah. ("Judah is a lion's whelp" Gen. xlix. 9.) (5.) "And the Spirit of God brooded over the face of the waters." (6.) The sign of the Lamb and the banner of Issachar. (7.) "Thy palate is like goodly wine,

my beloved walketh uprightly." The picture is evidently a jocular representation of the lover walking "uprightly."

The right hand border contains five sketches starting from the top: (1.) The Sign of the Fishes and the Standard of Dan, with a picture of the Judge's table and a symbol of light and darkness ("Dan shall judge his people" Gen. xlix. 16). (2.) "Look not askance upon me because I am black." Canticles i. 6. The picture represents a lady looking angrily at the picture of the Bride. (3.) The sign of the Bucket and the standard of Reuben. The picture represents Reuben finding the mandrakes. (4.) The sketch represents a Troubador and the motto is from Canticles ii. 14. "O my dove in the clefts of the rock cause me to hear thy voice for it is sweet." (5.) The sign of the Kid and the standard of Simeon, possibly the town represents Shechem, see Gen. xxxiv.

The bottom of the border has seven sketches, beginning from the right: (1.) The motto is from Canticles ii. 11, "For behold the winter is over, the rain hath passed." The picture is difficult to explain. (2.) The sign of the Archer (Centaur) and the standard of Menasseh. The picture represents a unicorn "His horns are the horns of a unicorn . . . and these are the thousands of Menasseh" (Deut. xxxiii. 17). (3.) This represents Deut. xxxiii. 2. "The Fire of the Law." The picture shows the two tablets of the Law descending in the flames. (4.) The sign of the Scorpion and standard of Ephraim, with the ox, which is the sign of Joseph, see Deut. xxxiii. 17. (5) "And Isaac sowed . . . and reaped one hundred measures." Gen. xxvi. 12. (6) The sign of the Scales and the standard of Benjamin, "the tearing wolf" Gen. xlix. 27. (7.) "The time of the singing of birds hath come," Canticles ii. 12.

The left border contains five sketches, starting from the bottom: (1.) The sign of the Lion and the standard of

Asher "Whose bread is fat" Gen. xlix. 20, Deut. xxxiii. 24 The picture represents an olive tree. (2.) "His left hand is under my head and his right hand doth embrace me" Canticles viii. 3. (3.) The Sign of the Virgin, and the standard of Dan. The picture represents a basilisk, which is connected with Dan in Gen. xlix. 17. (4.) "As the apple tree among the trees of the forest, so is my beloved among young men; in his shadow I sat down" Canticles ii. 3. (5.) The sign of the Crab and the standard of Naftali, "A hind let loose" Gen. xlix. 21.

It will be noticed that there is no standard of Gad, but the standard of Dan occurs twice.

The Deed itself runs thus—

On the fourth day of the week, the 15th of the month of Adar, the year 5455 from the creation of the world, according to the era by which we count, here, at Livorno, may the Almighty establish it, Amen, a city situated on the shore of the sea and by the waters of wells and fountains, whereas the excellent and esteemed bridegroom, the worthy Aaron, the son of the excellent and exalted and aged Abraham Bocarra, may the Almighty preserve him and redeem him, hath said to the Bride the Virgin Donna Rachel, the daughter of the late distinguished and learned Abraham Ergas, may his repose be in Eden, "Be thou my wife according to the Law of Moses and Israel and I, with the help of heaven, will work for thee, honour thee, feed thee, sustain thee, nurture thee, and clothe thee, after the manner of Jewish husbands that work for their wives, honour them, feed them, sustain them, nurture them and clothe them, in truth . . . " Then come the details of the marriage gift and the legal portions of the document.

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